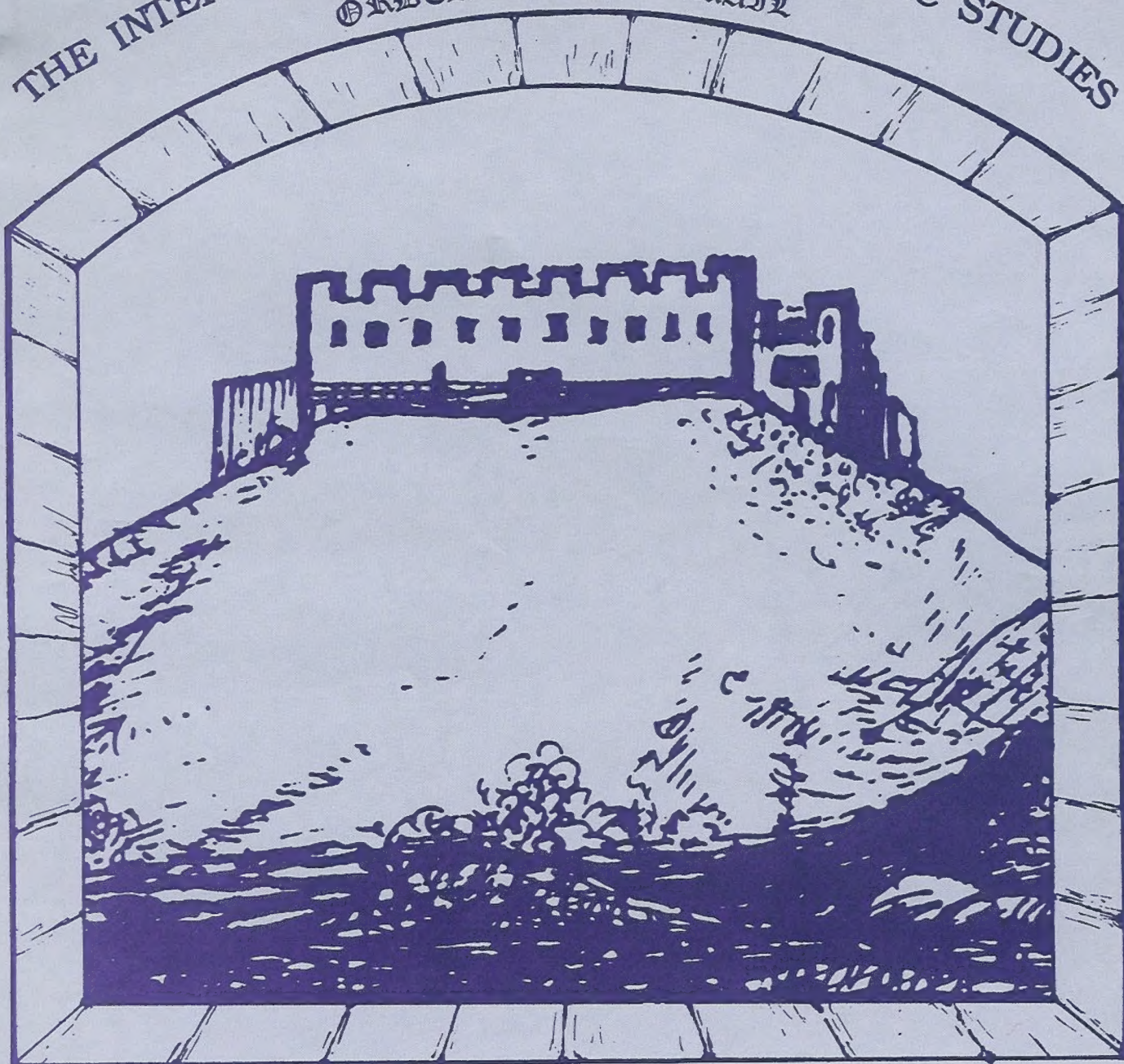


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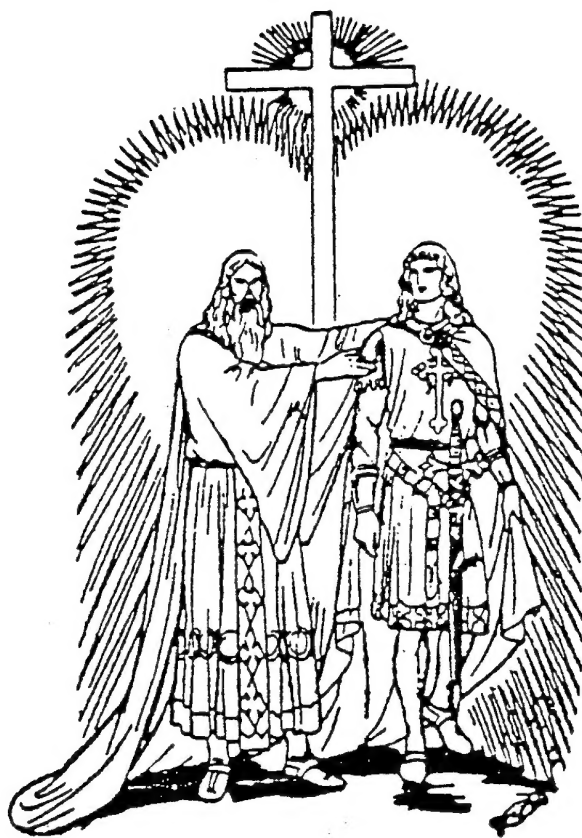
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DEVOTED TO THE ADVANCEMENT AND MYSTICAL ENLIGHTENMENT OF MAN

Disciplina Arcani

FOR PRIVATE CIRCULATION



WHAT IS THE DISCIPLINA ARCANI?

Disciplina Arcani

LONDON

Dear Friend,

The enclosed lecture is one of the most important ones in the present series for it gives, in the guise of symbolism, the whole keys to the success in achieving the sacred illumination of the soul.

The tablet, spoken of, represents a precious jewel with its 22 facets which refract the inner light into sparkling gems of active participation in Life's expression. It is unfortunate that people have used the Tarot for fortune-telling, amusement and for earning money; but then, if they did not have the key to its correct purpose it seems to be human habit to misuse holy things.

Always remember that the true mysteries actually transcend all rituals, scriptures and philosophies which ever have been written down because Divine Truth is only of the Heart and is gained within when the mortal and immortal phases of the soul have been bridged by purity itself. Therefore, whatever one reads - or whatever one believes one has read - the real work is not in remembering teachings and facts but in a pure heart ever receptive to the continual outpouring of the Holy Spirit. In this light one cannot become fixed in any humanly contrived system.

With all blessings
Yours in the Light

WHAT IS THE DISCIPLINA ARCANI ?

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Mystical Tradition tells that SENZAR was the language of the Atlanteans when mankind mainly functioned through the subconscious mind, but as the conscious mind began to be developed within the Aryan races, the need for a hieroglyphic language ceased and it was no longer used by these later modern races of mankind. It was then adopted by the Adept-Masters and their Initiates all over the world and finally became known as the Language of the Sun.

With the sinking of Atlantis in 9574 BC, the Sacred Wisdom of the land passed into Egypt to become embodied in the paintings of the Temple of Dendera, and then finally to Tibet in the Sacred Koun-boum Tree; and that sacred tree, in its various parts, contains in extenso the whole of the history of creation, and in substance the sacred books of Buddhism. Thus the esoteric philosophy and language of the eternal Ecclesia Spiritualis passed into the keeping of the Initiated Priests of India and Egypt. This fact is now in evidence through what is known as "The Mensa Isiaca", which is purported to have been written by the first Hermes Trismegistus of Egypt.

With the collapse of the Egyptian Culture, this Tablet eventually found its way to the Island of Corfu, where there was already established a Feudum Acinganorum, or Gypsy Barony in the 14th Century. There this Tablet of 22 facets was fully revised into a pack of 22 playing cards, each card embodying the scientific knowledge of the Forces in Nature. From Corfu it passed into Italy, France and then Germany sometime about the 15th Century and eventually became known as "The Tarot". About this time Christian Rosenkreuz formed the Rosae Crucis and built his philosophy around this Tablet. In France the Knights Templar also found this Mensa in Rhodes and Corfu and used it extensively as the basis for their own mystical philosophy. At the same time there appeared in Italy "The Fratres Lucis" who, according to Dante, also used the Mensa as the basis for their mystical doctrines.

It now seems possible that this "Mensa Isiaca" was originally the 'Petroma' upon which every Initiate for the Mysteries took his Oath as it contained the hieroglyphic outline of their esoteric doctrine. There is also sufficient evidence to show that the Culdees and Arcane Masons of England also used a version of the Tablet. H P Blavatsky states that she was shown the leaves of the ancient book "Dzan" which was also written in a hieroglyphic language. This Mensa has been shown as two Tablets of Stone connected like a book, upon which was inscribed the whole of the history of creation, and above all the condition of mankind for some many thousands of years to come.

This is the original pattern which the Ruler of Civilisations is enabled to move the minds of men to fulfil. Each Ecclesia, when it has reached the required stage of development and impartiality, was given a copy of this Mensa to act as a guide for each century. For instance, Francis Graeffe, in his "Recollections of Vienna", recounts an astonishing statement made by le Comte de St. Germain,

when he stated that he must leave for England, there to prepare two inventions which you will have in the next century - trains and steamboats - where did he receive his foresight and scientific knowledge to prepare two inventions for the 19th Century?

Perhaps it may be well to give some details of this remarkable Master-Adept and what part he plays in the existence of the Ecclesia Spiritualis. As to the Man himself, Manly Palmer Hall says: "The Comte de St. Germain was recognised as an outstanding scholar and linguist of his day Learned, speaking every civilised language admirably, a great musician, an excellent chemist, and possessed of almost incredible attainments in every department of human learning." It was also known that he was an Alchemist of some note, that his skill as a chemist was so profound that he could remove flaws from diamonds and emeralds, which feat he actually performed at the request of Louis XV in 1757. Stones of little value were thus transformed into gems of the first water after remaining for a short time in his possession.

The Comte was one of the most outstanding Adept-Masters Europe has ever seen. We are forced to accept that there from time to time appear some few persons and their pupils whose words and actions demonstrate very clearly that they are of an order different from the rest of our society. There is sufficient evidence to warrant the assumption that humanity is guided over critical periods in the development of civilisation by mysterious forces such as personified in the personages of such men as Christian Rosenkreuz, Paracelsus and the Comte de St. Germain. These Adepts possessed an uncanny knowledge of every occurrence of the preceeding two thousand years and also knowledge of the future events for many years to come.

The title of the Comte de St. Germain was one of the many such names under which this amazing person masqueraded between the years of 1710 and 1822. We know that he played a very large part in the history of the Templars, the Rosae Crucis, Freemasonry and Illuminati. It was he who asked H.P.B. to become the Agent for the Ecclesia in the last century. He obviously possessed a secret of Eternal Youth and many apparent supernatural powers. He was truly one of the great Adepts of the Empire of Light.

This Adept is the Head of the Ecclesia Spiritualis in Europe and the Americas and is the present Head of the Disciplina Arcani, and to whom the present Archon is a pupil and a minor Adept in his own right. The Disciplina Arcani owes its existence to the work of this Adept and a considerable amount of the teachings being given are assisted by Him. As we have previously stated: the Ecclesia Spiritualis is divided into three sections, the Ecclesia itself which is composed of the Adepts themselves, which Adepts are of different ranks and powers; then there is the Disciplina Arcani, which is composed of fairly new pupils of the Adepts, hence the reason we say they are untried materials which have to be moulded

into a co-operative unity; the third section is the Lay Section of Probationary Pupils, who are not full pupils as yet, but are under probation pending the time when they will become full pupils and finally Adepts themselves.

It must be clearly understood that the present Archon is ever the Patron, but will not tolerate any form of Patronisation from his members; this may account for his stern attitude towards the members of the D.A. Like his own Patron, his whole life is devoted to the welfare of humanity through the efforts of his own pupils, never deviating from the Laws which are engraved upon the Mensa Tablet of the Hierarchy, always without exception spurring his members on to new heights of manhood and independent experience and knowledge.

Each member is a Pledged Pupil to his respective Prince of Light. These members have been lent to the present Archon for this century, and depending upon their sincerity and willingness to give themselves to the cause of humanity, they will be able to attain the 1st Initiation into the Hierarchy which will make them Adepts in their own right. As these members attain Adeptship they develop certain powers and knowledge which are beyond the comprehension of others, they go through certain human experiences which would destroy an ordinary mortal, but they rise to the surface of humanity as some of the most baffling personalities, yet underneath ones of great depth and understanding.

Under the guidance of this Prince of Light through His Agent it is hoped that the Inner Members will become masters of the arts of Theurgy, Alchemy and Thought-Transference. Theurgy is the art of returning to one's purity of nature - wherein a man could make the gods impart to him Divine Mysteries, and unless each member requires an almost superhuman purity and holiness of human life; it could degenerate into black magic. Therefore, each member must, to the best of his ability lead a pure humanised life and learn active co-operation with his brothers.

Alchemy is the process of transmuting the energies of the images of menace into constructive images which assists a man to purify his whole make-up, enabling him to objectify his own Soul within the human body - he then becomes an Enlightened Adept. Thought-transference is when the controlled and free mind can form pre-chemical images of the things that are, and then project them into the Etheric atmosphere around him in order for them to be caught in the mental net of another person. The granting of Eternal Youth can only come when each member stops creating images, and at the same time purifies his personality of the already created images of menace, once this has been done, then he eliminates the causes of disease and old-age, and the body is no longer torn down by destructive energies.

Each member of the D.A. whether of the Inner or Outer Section, should develop the grace and dignity that characterises the

conduct of a Servant of Humanity, he must further build in a perfect composure in every situation, which attests to the inner refinement and culture of one accustomed to high station. In achieving this perfect human state, the contents of the Mensa Tablet are clearly reflected within his unified Soul and he knows the past, present and the future events as a Continuum. He becomes a Mystic per se.

One of the greatest tasks which is ever asked a man to achieve is the knowledge of when to keep silent and when to speak; to remain silent upon that which his Soul vouchsafed to him from the Table of Life, and then again to speak when it is necessary. Each Adept and Pupil accepts the Sodalian Oath, and swears to fulfil the Law of the Tablet in the following precepts: Speak no evil of any man, but only that which is good and noble; hear no evil of any man, but only that which he deserves; and finally, see no evil in any man, lest the appearance be mistaken for the Real Man.

In the reception of the Light Energies which are reflected within and through a purified Soul, the receiver sees the whole of life; but if his Soul is still marred by the effects of the images of menace, he will see only a distorted vision of the Law of the Continuum. Since the Tablet is also in him and within each of his brothers, any friction between himself and his brothers will only distort the reflection, as in the case of a medium, a black magician and a man riddled with pride and selfishness of his own estate. Each member must always be mindful of his own estate and not concern himself with the estate of his brothers, lest he becomes tainted by the same evils.

Let us be frank with you, as we always are, much to the chargin of some of our members, it is very easy for one to blame either the teaching or the Archon of being wrong and absurd; or that he is unconsciously working for the black, in order to avoid the embarrassment of realising that it is himself who is wrong, or admitting his inability to read the Tablet of Life in his own life. The Way of the Illuminee is not an intellectual one by any means, it is a strict way of life wherein the obedience to the Tablet forces one to purify himself of all the dross from his nature. This cleansing of the inner life is a process of selling (stripping) oneself of all one's previous knowledge, all desire to succeed in life, or even the worshipping of one's place in life. It should not be undertaken by anyone who is still subject to the weakness of the flesh.

It is becoming increasingly evident that many of the members have treated the teachings given as a very pleasant pastime instead of being a definite way of life, according to the Tablet of Life. Most of the students are in the habit of reading those parts of the lessons which seem to coincide with their pre-conceived notions, and reject that which apparently contradicts them. What they seem to overlook is the fact that we are simply translating the Wisdom of the Mensa Isiaca Tablet into the written form for

them to avail themselves of it. If they will choose only that part they wish to accept, they are doing the same with the Tablet, hence their failure to withstand the energising effect of the D.A.

What is the use of belonging to a body which presents a definite programme of teaching and then not following the instructions to the letter, being far too busy minding the impersonal and personal business of the Archon, to make sure that he adheres to your limited understanding of the life of an Adept? As soon as you have a clear understanding of your own life, then you will understand the baffling personality of an Adept.

Let us remind you that unless you put these teachings into practice in your daily life, you could find that the going will be very rough indeed. By the wilful refusal to do just this you are now finding that the Soul Forces flowing through the D.A. are accentuating your images and causing mental and emotional conflicts, which should have been solved long ago if you had followed our instructions. Humanity must ever have a Scapegoat upon which to heap blame, and a Victim to crucify in compensation for its own sins of omission.

In all the presentations of Ecclesia Spiritualis, each candidate was asked this question: "Are you Free?" This request is simply based upon the logical fact that unless you have eliminated all your images of menace before you enter the Ecclesia you are in danger of your life. This is not a rhetorical statement, it is based upon cold facts. For instance, a Superintendent of a Generating Station must be fully acquainted with the strength and danger of the power which is in his control, only a fool would attempt to handle it otherwise. Yet we find many students rushing into this teaching without attempting to prepare themselves long before-hand to handle the Spiritual Powers of the Universe.

The teachings you are receiving are as old as man himself, they have never changed in their content century after century, their method of presentation may have changed, but the essence is as it always has been. It was laid down by the Divine Instructors of mankind in its infant stage as the only method for a man to achieve Union with his Divine Nature. Man must first of all build up the personality into an entity and instrument for his use, this he does by his seeking the conceptional knowledge and sensual experience. Naturally, this process has created certain types of mental and emotional habits in his personality which keeps the consciousness limited within certain narrow grooves and any attempt to change these habits meets with a fierce conflict from the images of menace, which are after all the semi-conscious embodiments of the desires which created the images.

When a man is permitted to enter the D.A., the time has arrived for him to leave the building of the personality alone and concentrate upon the business of using the personality as an instrument so that the Real Man can express himself in the

personality. He must now enter the process of eradicating his conceptional images from his mental image on all the three layers. He retains the Essence or Principles only, and when this purification of the mind takes place, he will become aware of the descent of the Real Self into the personality, since by eradicating of the mental images the mind is freed to allow the Self to descend.

It is due to the refusal of the members, assisted by their images of menace, to empty their minds of all previous mental concepts and think in Principles which precludes them from becoming Illumined by the Light of their Divine Nature. It must not be forgotten that Mysticism, which is the experience of the D.A., is the doctrine which states that a man may attain through experience and love, to an immediate, direct consciousness or intention of God through his Soul, as the real and absolute Principle of all Truth, and of all essential divine truth in him, whilst still remaining in the personality.

A MYSTIC

therefore, is an Enlightened Person or one who is illumined by the power of his own Soul. It is also the redemption of the human Soul from the torments of man's images of menace. In this light, the Mystic, or Adept realises that God is not perfect in any sense of the word, but has agreed to endure the deep sea of human conditions in order that He might realise His own Divine Nature and become restored back to the Great Naught. Mankind, having the Divine implicit within their nature, has the same inherent desire to free himself from the limitations of sensuous existence and seek to be restored back to his original state - Divine Soul.

In this light, your Archon then is an Illumined Adept in one sense, but is also a Mediator between your Godhead and your human Soul, it is his work to show you how you may effect this restoration in your daily life, through experience and knowledge - you learn to live and act as a man who is not divided into two parts - the Divine and the Human. It is the failure to understand this and experience this state which stops you from experiencing the Illumination of the personality whilst still in the body.

The Arcane Discipline

LONDON

Dear Friend

In the enclosed lecture the late Archon gives his own remarks on the ancient discipline which points out the pitfalls which prevent one from receiving Divine Illumination.

Do not be deceived by the impression that this Illumination descends upon one instantaneously as some schools would have one believe. The discipline towards the Light can be a hard struggle because the human mind does not like all its old ideas and habits upset. The way to the Light is a way of gradually re-birthing, or being re-programmed into a new way of Life - a kind of metamorphosis. Thus one cannot hope to cling to presently held ideas when changing for the future. The late Archon points out that we should not pre-conceive any self ideas regarding the Truth and Light, neither should we allow any of our own ideas in the work to become crystallised as this prevents the action of the Spirit flowing continually from within.

This is a very advanced work and therefore it would be in error to dismiss lightly the findings of a member of the Spiritual Hierarchy even if we have difficulty in understanding many things at this stage.

It should also be understood that the Great Oath spoken of need not be taken by postal students as the teachings are written anyway - it is only required with respect to oral teaching.

If you have any difficulty in understanding these lectures please send us your questions.

With every blessing
Yours sincerely

WHAT IS THE DISCIPLINA ARCANI?

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Continued

In the last few talks with you we tried to give you some of the pertinent aspects of the Disciplina Arcani, in the hope that you would grasp the full implications of what our work entails and what we hope eventually to achieve. Whilst our Oath of Silence forbids us revealing the main work of the D.A., but in any case should this be possible, no doubt your conceptional knowledge and understanding of the forces of nature would step in and give you a false interpretation. We are, however, permitted to draw the veil aside a little to reveal some of the plans the working out of which we hope to make possible in the sincere hope that this will change the coming years of this century.

Let us make this quite clear: no human person can alter the Eternal Plan of the Great Naught for its system, the deposits in its planetary computer must be worked out to the last iota of the Law. About 320,000,000,000,000 human years must pass from the moment when the Great Naught decided to become tangible and clothed in matter to the time when each part of the differentiated Naught is dissolved back into its Completeness again. The whole of the evolutionary time-sequence of this planet has reached the half-way mark only, so it will be seen that time does not matter in the slightest to the Great Naught. Neither does it take into account the follies and stupidities of mere mortal men. They either agree to work with the Law of the Naught and thus assist themselves back to Wholeness, or they try to pit their incomplete knowledge and senses against the Will of the Great Naught, and find themselves suffering self-inflicted pain, suffering and frustration.

Perhaps it may be wise to warn you that in all due time you will be asked to take the stern Sodalian Oath which all members of the D.A. are expected to take, whether they be Full or Lay Members. This Oath is taken in order to ensure that each member abides by the ancient obedience to the Law of the Mensa Tablet. We can advise that there has never been known any member, who, once he has taken the Obligation has ever broken his Oath. This is the real reason why so little is known of the aims, purpose and future of the Ecclesia Spiritualis in any century.

Naturally, your reasoning mind will object most vigourously when we say that you must take the Obligation before you can be trusted with the eternal Secrets of the Ecclesia Spiritualis. It will also object to pledging obedience to the Archon, because, since he is a mere mortal, this could give him power and domination over you. Let us deal with these two queries in detail: the reasoning mind with its instruments - the five senses, can only register the universal time-sequence by the time-space-duration process; since these senses are incomplete so the reasoning mind must also be incomplete in its fullest

expression. The past is a memory to which man holds on to assure himself that he is living; the past now conditions his understanding and evaluation of the present, and through this faulty evaluation of the present, he builds for himself an imaginary future.

If man were permitted to see his future - the working out of the myriads of deposits with which he has programmed his human computer, he would object to what he may see and struggles against the great Stream of Energy in the Naught. If a man were permitted to know the many ways in which he has programmed his computer in the past, he would consider this present time useless and his hope for the future would be non-existent for him - life would become a bore and with no apparent purpose for him. For instance, many years ago at a group meeting, one member asked on three occasions that we reveal to her the condition of at least one other past life and we tried to persuade her against this, warning her that she may not be able to accept it, but she persisted. We eventually told her that she had once been a prostitute in France, her immediate reaction was "Oh dear"; the two ladies who were sitting on each side of her were horrified and you could see them mentally drawing aside their skirts in disgust. This member was seen no more!

One can see the wisdom of the Adepts in not permitting the normal man to witness the actions of his past for fear that it would interfere with the working out of this present life, and the wisdom too of veiling his eyes to the future events which he himself has programmed to take place. His consciousness and awareness is steadily directed to the present moment and it is by means of his incomplete reason and senses that we can help man to protect himself from himself. Hence, you will see why we are obliged to veil the present and future activities of the Ecclesia and to reveal only in gradual stages some of this great eternal Plan for Man. So please do not cry out against us for our reticence in this matter, but try to have faith, trust and patience and all will be known to you in due course.

Now the intellectual with his mass of opinions and speculations and incomplete reason and senses will find no place in the Ecclesia, since his conceptional mind would become a stumbling block to him and the Ecclesia in every cycle of its work. The occultist of all shades would again adjudge the work and future of the Ecclesia according to the conceptional ideas he had gained therein, and would tend to become bogged down with his pre-conceived ideas of what he thinks is 'occultism'. A Spiritualist, having gained his knowledge from the mutterings of the Incubi and Succubi who masquerade in psychic circles as "discarnate spirits", would be mentally programmed by the limitations of the astral or emotional region. Regarding the above, we must bear in mind the

pliability of emotional substance wherein any entity can assume the form and characteristics of any person, such as a 'master' or an 'adept', and gull the listeners into believing and accepting blindly what is said. A Christian, following his mental and emotional ideal of a "Personal God", the sinfulness of man, and the incapability of man to attain to Godship, would be only a danger to himself within the highly magnetised atmosphere of the Ecclesia.

As we have clearly stated in the "Philosophy of Naughting", a man must dissolve all conceptional images in his mind and retain only the essence with which the image-form made themselves perceptible. Let us take as an example: a large room which is the whole room without any divisions therein, however the moment partitions are built in the room, the whole is then broken up into the many, and the occupier of each division now considers himself alone and separate. This is an illusion of the senses and his incomplete reasoning. Dissolve the partitions and the room is restored to its wholeness again, and if we stand in the centre, we are fully aware instantaneously of everything which happens in the room.

It is now obvious that if man is to understand some thing or idea, as the mind is incapable of seeing the thing as a whole, it must then be split into many parts in order to permit the senses to register them. He must then try to put the parts together in order to restore the whole. This is difficult for him since the essence of each of the parts has now become clothed with form and by his continual thinking on the part, this image has consolidated into an entity of its own in the computer and tends to crowd the other parts from his mind. This means that this concentrated part becomes a blind-spot in the mind and limits his awareness to the condition of that separated part.

Conceptional-intellectual-sensory knowledge is in the main composed of bits and pieces of the Whole Ideation, but because these bits find an easy resting place in the computer, we tend to hang on to these ideas, and if we make any attempt to become aware of the whole to which the parts belong, we find that these image-entities forbid us from doing just this. These images are formed in the mind through the time-sequence of space-time-duration. We become attached to them since they are images with the strongest energy to retain their influence on our thinking.

There are many ways in which these isolated mental-images can trick the tyro into deluding himself; concentration upon the image of being illumined will cause it to gain far too much energy, and it will tend to colour the person's mental thinking. In fact all his mental energies are directed to this end at the expense of all the rest of the contents of the mind, and it will then create illusions in the mind which on

the surface can appear logically true. He will hear 'voices' seeping through from the subconscious mind and he will mistake them as the Voice of the Soul. A Roman Catholic is conditioned mentally and emotionally to accept the image of the Church as the only one and true Church, and this conditioning precludes the mind from availing itself of all the other images concerning other religious versions of the One Truth. A Bishop who is in love with the idea of being a bishop will find that everything else will be crowded from his mind and he will forget the responsibilities of his Office. The image will cause him to wander, since it refuses to co-operate with all the other equally important mental images in his mind; he becomes self-centred.

A man who has been frustrated in love or sex in early youth will ponder over this frustration and an image is formed of this frustration which will colour his reason and sense to such an extent that he will pursue a path of action and through which will preclude him from using any of the other mental-images which are associated with love and sex. When the image has been destroyed and the mind is freed from this compulsion, then the emotions are also freed, and the whole of the personality relaxes, the body is exhausted and the mind becomes extremely sensitive. The full energies applicable to love and sex are now allowed to flow freely and the man gains happiness and peace.

The Theosophist who has concentrated upon the image of being a 'pupil of a Master' will accentuate this image far beyond its normal power, and the man will then wander 'looking' for his Master, but when the Master or his disciple meets him face to face, he is not capable of recognising their presence. There are manifold examples of how this crystallising of a mental-concept in our minds can, through their powerful energies, preclude us from seeing the whole of the situation, the ideation of knowledge or the appreciation of the whole man or even the wholeness of races, nations, civilisations, societies, systems of knowledge, or even when a person truly loves us.

Even with the few examples we have given in the above, it will be obvious to you all how dangerous it is to give undue credence to the knowledge we gain from our incomplete senses from limited sense-reception of which we condition our minds with imperfect mental-images, crowding the mind and pushing out those images which fit into each other. Let us see: if we have a pain in a tooth, we go to the dentist, but the fear of the needle which is stronger than the feeling of pain, the tooth-ache is driven from the mind and in its place is lodged the needle-image. In the process of attachment we find that this comes about in the mind when we give undue energy to one image at the expense of the others.

Let us see how this process operates and how it can change the physical body: we suggest that in the act of thought the human Soul sets up vibrations received through the incomplete senses, within the substance of the mind. These energies now pass through and into the emotional substance, forming an emotional image therein. This emotional image then reacts upon the physical substance which, according to the brain capacity, responds, thus affecting the molecular structure of the body and senses. It would further suggest that this mind-stuff is composed of finer or more subtle force-matters vibrating at a faster rate than either the emotional or physical matter. It being the stronger of the three types of energy, the mental essence affects the emotional matter and moulds the required image, and this emotional image affects the molecular structure of the body, bearing in mind that each vesture or force-matter can interpenetrate the others and occupy the same space, time and duration time-sequence at any given moment.

So we see that man creates the mental image of his intended thought or action, and that this impulse-energy affects the emotional, consequently manifesting as 'action' since this impulse-energy, once generated in the mind, must find expression through the reason and its instruments - the senses. For instance, if a man builds or crystallises a mental image in his mind that he is suffering from a particular complaint, or has a 'thing' about something, the result will manifest as disease in the organ, or a neuroses about the thing, or will condition his senses to such an extent that they can only register external stimuli according to the nature of the image. This is, in effect, auto-suggestion. It will now be seen that man is continually being affected by external stimuli of electro-magnetic radiations, whether they be knowledge, love, sex, the world conditions, and the mind reacts according to the previous habitual thinking and action, this is hetero-suggestion.

It will be clearly seen that when we state that one must become non-attached, what we mean is that we must detach ourselves from the importance of the mental-image which clothes the Ideation of a thing and retain the Essence of the thing. The force or instrument which builds up these 'blind-spots' is called the subconscious mind, that part of the mind which, being automatic in action, does not think, but obeys the commands of the image thought upon. Thus, this part of our mind becomes the bridge whereby electro-magnetic fluids flow between the human Soul and the physical consciousness. This part of the mind is the blue-print of the pattern of body and its senses, and is the mould which enables this collection of molecules of all the vestures to retain their forms.

Thus, the instrument of man's mind can be, for convenience sake, divided into two aspects, but bear in mind that they are two aspects of the one and undivided mind: (a) the objective

mind which takes cognisance of the objective world by observation through the medium of the physical senses and having for its highest function the reason, (b) the subjective, cognising by means independent of the physical senses, the emotions, the house of memory, or the human computer; is constantly amendable to suggestion, whether from or by other people, leaders, bishops, by the objective mind of its owner. The particular stimuli of extra-magnetic radiations being received by the respective sense organs of the time-sequence of space-time-duration process is transmitted to the motor nerves of the cortex by nerve-fluid, this sets up or builds up images clothing the essence of the thing thought upon which react in the brain, being interpreted in relation to previous experience derived from the senses.

In taking the Sodalian Oath, the candidate does not take it to the Archon as a person, for if the candidate thought this, the image of the Archon could become a 'blind-spot' in his mind and he would allow himself to become really limited and dominated by the image of the Archon. The Oath is really taken to his own Immortal Soul, which is in turn a part of the Great Naught. The Archon, by his expanded awareness and knowledge can command the Soul of the person to become aware of its human Soul and it merges itself with the human, and for a moment the human Soul, the Divine, the Spirit and the Great Naught are functioning as One Consciousness and the candidate promises to abide by the Law of the Great Naught. The taking of the Obligation is done in the presence of his Brothers, thus he takes the Obedience to himself as the Whole and at the time to his Brothers who also make up the Great Naught. The man who breaks his Obligation simply dishonours himself and his Brothers who are in reality Himself.

No man, therefore, can possibly take this Obligation with impunity to himself, his brothers and to the world in general if he is still attached to his images. If he did so he could destroy his chances for this life-time and for many lives to come. It will now be seen how the "images of manace" are formed and how limiting these images can be to one who aspires to become a Technician of Life. Therefore, each member of the D.A. learns to become first, a technician or a technicist who is a person skilled in the practical side of an art of some nature. After accomplishing his apprenticeship as a technician, he then becomes a true scientist of the art in question and a Savant or scientific investigator.

In all departments of scientific operation one will find many technicians whose job it is to take the ideas of the scientist and try to work them out into a formula which can be made to operate. The scientist on the other hand is a lone person whose work it is to plumb this Abstract in his cogitations and then present to the technician a formula or procedure. In the Art of Life, the scientist is the Archon and the technicians

the members of the D.A. The Archon-Scientist has a number of trainee Archons working with him, they are not working for him, but with him, and is responsible for the speeding up of their own awakening so that they can take his place when he must leave this mortal coil and depart to another place to make preparations for the appearance of the next century Archon. The present D.A. members will return with the new Archon to work with him.

The trainee Archon is already here in the body working with the present Archon. Each trainee Archon must first go through a period of emotional and mental struggle with his images, but with the wise instruction of the Archon, the influence of the images is slowly neutralised so that the memory of the past knowledge and experiences can flow into the brain without let or hinderance. As with the members of the D.A., the trainee Archon appears at times to be at logger-heads with the Archon, and since his experience and awareness is far wider and varied than that of the members, they cannot but be influenced and drawn along the spiral of life which will enable them to reach the same degree of efficiency as that of the Archon. Many will opt out because the nervous constitution just cannot take this speeding up of their consciousness, but others will automatically take their place. The Law waits for no one.

Let no member ever think for one moment that the Path through the Ecclesia Spiritualis is a wonderful game of fun, or that they can drop out when they feel the going too hard for them. Far from it, once they drop out - they are out, and there is no possibility of them ever returning to the D.A. for this life. If they are so foolish as to think they may, they will have this shock to face - they will have to start all over again and it may take them many lives to reach the stage where they would be permitted to enter the D.A. again. Generally, speaking, he who breaks his obligation will find that a blanket is placed over his mind and he is thrown into the darkness of his own making.

You may have wondered why we have not given you overt exercises in the same manner as most occult societies do - they are simply exercises imposed from without and have no lasting effects upon the Whole Man. The exercise we do give you is clearly shown in our teachings - and it is up to you to realise what these exercises are and try to implement them in your daily lives. The most difficult exercise for you at the present is to empty your mind of all conceptional images, that is a full-time occupation; you then humanise your own life, that is to say, follow our instructions to the letter, learn how the mind operates and then you will see where you have your blockages and be able to do something about them.

.....

Disciplina Arcani

London

Dear Friend

Enclosed is the first part of "A Philosophy of Naughting", by the late Richard, Duc de Palatine, which also includes "The Law of Permutation". This work will be sent in seven parts.

In the narrative you will observe that the true gnosis of God is not contained in the "mystic arts", magical formulas, divining methods or even in personal achievements; but rather in the effort and hard work spent in becoming a mature person who is pure, honest and sincere with a will to be of service to others.

During our earthly sojourn we need to evaluate those things which are true and immortal as against the things of the senses which are illusory and transient. By carefully sifting away the transient attachments - please remember these are not really bad in themselves but shortlived and unreliable - we can arrive at immortality Itself.

Should you find any difficulty in understanding certain parts please write to us and we will answer your questions.

With all blessings
Yours sincerely

A PHILOSOPHY OF NAUGHTING

PART 1

This lecture was received by Richard through the Human Spirit of himself.

"No noble thought,
"However buried in the dust of ages,
"Can ever come to naught."

Saxe - Spes est Vates st.1.

Lying at the foundations of all the teachings of the sages, philosophers, saviours and mystics is an esoteric philosophy - A Gnosis - of the THINGS THAT ARE. This Gnosis concerns itself with the Great All, which treats of the sum total of that which is past, that which is in the present and that which will appear in the future as One Continuum. In this light, past, present and future are simply relative terms deriving from the human reason, which reason always separates the ALL into the many in the involutory process of creation. The Intelligence seeks to resolve through the evolutionary process, these separates into the ALL again.

Our dictionaries correlate "naught" with nothing, but they are in error, Naught is a state devoid of any division - it is the One wherein all exists simultaneously. Nothing indicates a vacuum and the Natura abhors a vacuum. It is because of this ignorance of the two mental concepts - naught and nothing - that the Western intellectual has misunderstood the concept of "Light", Nirvana, the "Kingdom of God", etc., as being a state of 'nothingness', without conscious existence. Let us look at this word 'existence': Essence is Life, combined with essence substantial creates existence, thus existence is Essence clothed with form, it could be said that it concerns anything that exists or has the quality of objectivity. Thus, the Essence which is clothed with form is the Great Naught or "The Things That Are", and not the things that appear to our senses.

It could be said that this Great All or Naughtness is the University of Life, wherein all living creatures are but pupils undergoing their training and unfoldment of their Naught Nature, just as you have the implicit life in the lower kingdoms of Natura, which are in themselves unfolding their portion of the Great All. These kingdoms of Natura have been formed by their Essence being clothed with matter in order to become objective. The Abstract World is the realm of Essence which gives the forms their power of Inertia, Mobility and Rhythm whereby they can express the implicit life fully. It would seem that when the Great Naught fragments itself into the many forms this creates a state of chaos, but the forms through inherent Essence are enabled to restore themselves to Unity by a process of struggle to consolidate the form and then by a process of non-resistance which releases the Essence from the form; bearing in mind that the Essence and the Form are simply aspects or modes of action by the Great Naught.

Just as there is a curriculum of graduation in a university, there are five grades or stages of consciousness in this University of Life. Any student who desires to leave the college of the senses and human desires and enter the University of Naught will find that he must first spend a considerable time in accumulating knowledge

about many things, perhaps over the time period of many separate lives. The second period arrives when he stops gathering facts which are derived from the activity of the five senses, he then begins to ponder over what he has stored in his human computer. After a time of mental cogitation, he enters into the mental period of experiment, observation and inductive reasoning of the facts gathered. He will soon find that the majority of these facts, which were previously accepted as important and valid begin to show themselves incapable of supplying the correct answers to life's problems; at this stage he begins to discard, bit by bit, most of his sensual knowledge until his mind becomes once again empty as it was as a child.

It would appear that a man must fill his human computer with a mass of deposits from the age of seven to the time he is able to cut through the glamour of the senses; thus, almost every student passes through the stage when the mind is flung from thought to thought, he embraces all avenues of human thought and when the computer is full becomes mentally sterile. All the changes which are taking place in his mind bring about a state of confusion within him for, during this period, the emotional nature is unfolding and developing, and he finds himself swayed by the emotions. He "feels" that such and such a thing is correct, but, as yet, he has no way in which to prove it one way or the other. The condition or state of the mind changes again, this time he finds himself becoming pre-occupied with one idea, it could be love, ambition, sex, knowledge or a host of other objects or ideas. This pre-occupation with one idea becomes an obsession with him which slowly drives out all others which are vital and important. After this he reaches the stage wherein he realises that this pre-occupation with one idea or thing has become a barrier to further achievement or attainment, he changes again, this time the previous compulsive-desire drive ceases and he then possesses the idea or thing, in other words he becomes master of it. Later, this stage is changed for another, wherein he gains complete control of his mental, emotional and sensational faculties, at this stage he becomes non-attached to the world of form and seeks the world of Essence.

We must bear in mind that whilst every human being must pass through these five mental stages in his life, the majority of men are, for greater or lesser periods, unable to graduate beyond the stage of being pre-occupied with one subject or idea, such as science, the occult, philosophy, sex, power, possessions, or any of the many other things which occupy his mind, to become master of these things, whereby he can use and control them instead of himself being controlled. Still fewer men have gained complete control of their mental, emotional and sensational faculties and become a master of life - an Adept. Therefore, the Adept and his Pupil become the highest pinnacle of the Pyramid of Human Life wherein the fullest Glory and Potential of the Great Naught is expressed in a human being whilst still in the mortal body.

With the ability to control the three-fold faculties comes the crushing realisation that, except within the fleeting light-waves which flit through the grey cells of the brain, the past is nothing,

the present is non-important and the future does not exist. In this realisation he becomes aware that the past limits his awareness of the present, that the present has no real permanent existence for him except by what is reflected by the past, and that the future is still an illusion and unborn in time and space and above all, it is of no importance to the present. But man, having his consciousness focussed within the gloom of the earth and the animal senses, still carries around with him his sepulchre of the past, and, for fear of the present or the illusory future, keeps opening the lid of the sepulchre in order to assure himself that he is alive, or that life means something to him. "Let the dead bury the dead" said the last Great Reformer, but man ignores this sound psychological advice.

Just as time, space and duration are concepts in the human mind, so he realises that the past, present and future are equally invalid concepts in his mind, they are artificial divisions created by the mind in time. ~~The past in this sense is an illusion, just as the present is also an illusion in the mind, and future is an artificial creation by man to stimulate his flagging hopes of personal survival.~~ Such a philosophy could be challenged by the intellectual and scientific mind, but by a mathematical process, this doctrine of Naughtness can be proven to the hilt, nay, more, pure mathematics can be used to prove any scientific, philosophical, occult, or mystic premise to be true and identical in substance, excepting for the different terminology which each department uses to explain such a premise.

It has frequently been shown that the symbol of Three plays a very great part in the basic understanding of many of the religious and philosophical systems - the Three Titans of Samothrace, the Three Assassins of the Masons, the Trinity of the Christians all refer to the concepts of Time, Space and Duration. Hiram Abiff was slain (clothed) by the three Assassins and buried in an unknown tomb; Prometheus was chained to a mountain crag by the three Titans, etc. These are also symbolised by Past, Present and Future divisions of the Great Naught. The Titans are indwelling fragments of the Great Naught. In psychology, we find that these three Titans appear again as the Unconscious, Subconscious and Conscious aspects of the human Soul, which clothes or slays the Soul in matter.

The Spirit of Man is Naught but it is the All. The Spirit is the Monad of Plato - the Unity in the One which yet manifests the illusion of a Trinity - the Self, the Soul and the Mind, form the immortal part of man which reincarnates in the lower regions of the mortal existence. Again, these are the slayers of the One by causing it to become the many. The human Soul has being and divisible substance, it is simply a part of the Whole and yet is the Whole. Thus, the Divine Spirit of Man - the World-Man, is eternal without beginning or end of existence, it is illimitable since it embodies the Whole, the unmanifested Great Naught; it is above and yet within all parts of the Whole. The human Soul, admittedly Divine - is nevertheless limited by and in time, space and duration through the vestures created by these three artificial divisions of the time-sequence. In this light the form in which the Spirit manifests in time is the image of the human Soul, just as an actor

assumes the role of Hamlet one night and on the next that of Caesar, remaining however, himself the same man.

Thus, in the ultimate Philosophy of Naughting, the Spirit, Divine Soul and human Soul have naught existence in time and space, except that which the mind of man creates for them. They are, in reality, concepts in the mind, and have no reality other than in the convex nature of human consciousness. Just as these three apparent aspects of man have naught existence to the Great Naught through the concave nature of its Ultimate Consciousness. Naught is slain by Time and formed in Spcae and sustained by Duration and remains the illusion of Reality whilst man thinks upon it.

The idea of God, Logos, Spirit, Christ or Satan, has naught existence in time and space, except that which man conceives in his mind, he clothes these Ideations with matter to make them tangible and knowable and they are kept in their form by the duration of man's ability to think creatively. In this light, the human mind is the great separator of the Whole. The Naught becomes clothed in a tangible form. For instance, it is impossible for a man living in London to conceive the entire length, breadth and size of England, because to his consciousness this has no immediate existence. However, if he were to fly at a sufficient altitude over the country, all of these would become apparent at once. Paradoxically, the movement and speed of the plane and the spin of the earth on its axis would make time, space and duration to have no real existence in the man's mind.

Let us for a moment dwell upon the existence of man himself. Suppose it were possible to create a human form independent of the sexual act: it would be necessary to firstly bring together the required number and variety of bones to make the skeleton or framework. Next the viscera, muscles, nerves, veins and blood-vessels must be inserted and the whole thing clothed with flesh and skin. If blood is now pumped into the veins and arteries and oxygen into the lungs, the body should live; however, in spite of all this, it is still a lifeless corpse. What can be done now? If the corpse could be naturally linked with the Source of Life, the body would be infused with "life" and get up and walk, but if this link is disconnected from the living man he will fall down a lifeless corpse! It is obvious then that the vital Essence for the life of the body comes from the Abstract or Naught, under the compulsion of which the body functions. The body is therefore the form in which this Naught is imprisoned in time and space. However, this Essence can have existence independent of the body of matter!

If we wish to weave a tapestry, we must first obtain a piece of canvas upon which we proceed to draw a picture of our original mental image of the tapestry. We must now weave thousands of threads of wool into the canvas in order that the tapestry be completed and the image affixed to the canvas. Now, if we whip the canvas backing away from the tapestry the whole picture would dissolve into a chaotic mass of coloured wool. The canvas can thus be likened to the Naught upon which the image is projected by man, yet at the same time, the man, the canvas and the threads are part of the Great Naughtness.

Let us take another example: we know that a man becomes aware of the world through the five senses; if, however, the power of these five senses were nullified and the man could not see, hear, touch, smell or taste, since all these faculties would have been put out of action, the mortal man would still live and function, but he would have naught consciousness of the form or the world in which the form becomes possible. We may well ask what it is that enables the man to continue to live when his senses have been put out of action; as in the case of gas or hypnotism and in deep trance conditions or when a man is knocked unconscious. The 'it' is naught to our senses, yet it must have some form or substance to make the apparently senseless man remain as a human being.

This is the 'Spirit' about which we hear so much and which is considered to be the ~~Source of human Life~~ and that of the lower kingdoms. It is triune in its nature, showing forth the three aspects of Will, Wisdom and Creative Activity, which manifest in the world of form as Time, Space and Duration, and within the human mind as the Unconscious, Conscious and Subconscious aspects. If we can ignore these concepts in the human mind, then we find that the three aspects of the Deity also have no existence to us, it becomes the Naught which is the All. Therefore when we consider the meaning of the Buddhist beatitude - Nirvana, we can see that this state occurs when the Essence is freed from the form and becomes re-absorbed into the Naught. This does not mean to say that a man ceases to exist when he is blown out of the form, but simply that he is freer in his range of consciousness.

Thus Universal Soul is the Power of Ideation which ensouls all forms, in this light, Ideation is the result of this Naughtness imagining its universe and then conceiving itself in the form-ideas projected into the primal substance. This could mean that the regions of form are simply concepts in the great mind of the Fashioner of this Naughtness and so long as the Fashioner keeps this concept in its mind, then manifestation becomes tangible, but the moment it ceases to think, then the world of forms breaks up and the Essence is absorbed back into the Naughtness, which also includes the Fashioner itself. If we call the Fashioner God, then obviously 'God' is simply a concept in the Naughtness, just as it is a conception only in the human mind. We may well ask ourselves: If the Fashioner can be broken up and absorbed into the Naughtness, then must not this Naughtness be a 'something' which is utterly incomprehensible to the human mind?

The Docetae Gnostics claimed that this Naughtness is symbolised in the seed of a fig-tree, the mathematical point, which is everywhere, smaller than small, yet greater than great, containing in itself infinite potentialities. It is the Refuge of the terror-stricken Monads, who are covered by the leaf of the fig. Here is a glimpse of one of the esoteric meanings of Adam and Eve being clothed with figleaves. We can now see that before the sensible world was conceived in the Naughtness there was an emanation of a divine or Ideal World of three root-aons each consisting of myriads of sub-aons, male-female; that is to say worlds, regions or beings, of self-generating powers. These three Root-Aeons become for us the

Three Aspects of the Trinity - Time, Space and Duration which Three become the Fashioner of the Sensible World. This aeon-world of the Light Fashioner comes forth from the One Ideal Seed or Naughtness, which is the root of the universe, and becomes the ingenerable. From the human standpoint, however, these are still concepts in the mind, just as they are projected concepts in the mind of Naughtness.

Thus, the human Spirit - the Monad, being one of the sub-aeons, which is male-female in nature, is an atom or spark of this Universal Soul - the Great Fashioner. These Sparks become individualised for experience within the Divine and human Souls of men, so, in effect, once we realise that the human Soul is again another concept in the human mind, we must agree that the Divine Soul, Human Spirit and Universal Soul are but concepts only. They make up the Naught which is the All, in which all things are perfected, all being of the nature of That which transcends the intellect, and is free from any deficiency. This host of self-generable aeons united together produce the cosmic substance, and is the Alone-begotten or Generated One, containing within itself all the powers of the Ideal World of the Aeons, equal in power in all things to the original Seed of the Naught, the Ingenerable.

To understand the necessity for the limitation or clothing of Spirit by the various force-matters within the various regions, we must consider the nature of Consciousness. Consciousness is simply awareness. The Spirit of Naughtness is aware of all that It has emanated from Itself, but the Divine Soul, before its contact with matter, is aware only of what it contacts on its own regions of existence; bearing in mind that its human Soul is only a mental concept in its formless mind. This means that the changes of consciousness in the ALL cause vibrations in the surrounding force-matters, and it is by these vibrations that consciousness becomes aware that it is surrounded by the various types of force-matters. In this light, awareness can only be possible to the Whole Man - the Primal Man, through the matter of the particular region upon which he is functioning.

Science in its official pronouncements is apt to claim that there is nothing beyond the physical levels. This stand is taken because the practitioners of the various sciences have reasoned that unless an object can be given weight, size, depth or density, it cannot be said to exist. If this Naughtness were devoid of these qualities, then how can form still retain its shape? If they consider that Spirit is Naught, then how can it be the All? If there is no such thing as 'spirit' then what is there in the universe which makes physical matter possible? What causes the plants, minerals, animals and the human species to be born, grow and then die? There must logically be 'something' which is not perceptible to the human senses, and is yet independent to them?

The paradox of science is this: its followers are quite right in their claims. We know nothing of consciousness outside the limits of the four dimensional awareness and their instruments of research

are incapable of measuring the nature of this Spirit. However, the true devotee of science should be willing to carry his research into the realms outside of the physical, but will not because it is claimed that there is nothing to be observed and experimented on or upon which inductive reasoning cannot be subjected to microscopes and test-tubes, but a little reasoning, inductive or deductive, will show that there must be the 'something' we have already mentioned above and perhaps someday someone may decide to try a bit of investigation. In fact, some recent unofficial statements would tend to indicate that already some scientists are as baffled as the so-called occultists as to the fundamental nature of this Naughtness. So perhaps there is hope yet?

In one thing, at least, Science and the Mystic agree, there is nothing other than what the mind conceives, and this has been amply verified by our psychological scientists in the cure of human neuroses. A neurosis is simply the misuse of the Ideatory Powers in the human mind which conceives out of nothing apparently tangible conditions causing them to manifest in the personality. But is this the whole picture? We think not! Just because science cannot physically conceive of this 'nothing' it does not mean to say that it is not possible that this 'naughtness' is more solid and tangible than physical matter. Obviously, the paradox cannot be answered by the senses or the human reason, since the reason is dependent upon what the senses supply to the brain, it cannot be solved by blandly stating that there is no Spirit or its combinations, since the Ideation of Spirit is derived from the human reason - but, where do we go from here?

There is also the question of consciousness and life. Both are sensed by the reason assisted by contact with the physical world, thus, we can only know consciousness and life by its effects upon the human organism, if the human organism becomes incapacitated and its senses are nullified - where does the concept of life and consciousness stand up? Surely, it is Naught which is the All. Has anybody got a tranquilliser handy? The mind reels under the impact of the vastness and complexity of this Naughtness.

We are told that life and consciousness are identical, that they are the results of this Naught, and it is the human mind which causes the division in the Naught and creates the mental concepts by a process of 'emanation'. Thus, if we accept the Doctrine of Emanation as against the Doctrine of Evolution, the Philosophy of Naughtness becomes painfully logical to the human mind and it cuts right across the accepted pessimistic philosophy of the Physical Christians and draws us closer to the Buddhist philosophy. Shocking, the Christ is a Buddhist! Is it so strange that Christ imbibed the doctrines of Buddha and re-stated them as Christianity? The Christ states that He came to give us nothing new, if this is not correct, then Christ is a fraud and charlatan!

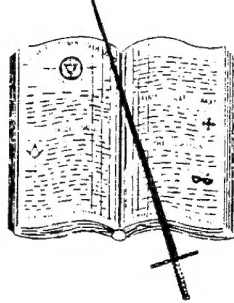
To Be Continued

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Worthing 31W
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Dear Companion

There remain only two more formal Degrees to complete the course!

As we have said so many, many times along the way ... we have tried to select from the array of material bequeathed us, the lectures we think would be most interesting and helpful to Companions. But the position is, we have more valuable material in our archives than we have space in the series of 100 Libers!

I have before me, as I write, twenty-four lectures from the Order of Melchisedec — and no "space" to fit them in! We find these lectures much too important to be left to obscurity in our vault, so we are offering them to Companions at this point in the Works, as a subsidiary Degree.

I am sure you have long realized that every lecture given in the Libers is one of substance and these 24 lectures from the Order of Melchisedec are certainly no exception. They detail many unusual ideas and are written as Steps to Initiation. We hope you will not pass them by!

With all good wishes for Health, Happiness, Peace and Light as we continue our sojourn.

Sincerely & Fraternally

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S.D.E.
C/o I.C.E.S.
P. O. Box 31W, Worthing
Barbados, West Indies

Date:

Kindly send me by **Air Mail** the 24 lectures from the Order of Melchisedec. Please find enclosed a donation of fifteen dollars to help with the cost of production and mailing. I promise to hold these lectures as Personal & Confidential and for my eyes only.

Name, Address and Key Number:

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